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THE INQUIRER.

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NOTES OF THE WEEK.

THE unveiling of the statue to the late Sir Wilfrid Lawson took place on Tuesday morning in brilliant weather. Before the actual ceremony of unveiling there was a large gathering of sympathisers and friends in the grand committee room of Westminster Hall. Mr. Leif Jones, president of the United Kingdom Alliance, who was in the chair, recalled the inestimable service rendered by Sir Wilfrid to the temperance cause, and his indomitable courage in leading what for many years seemed a forlorn hope. In a fine and appreciative address the Prime Minister gave an outline of Sir Wilfrid's work. He emphasised the change of opinion in regard to the temperance question during the last 45 years, which was due largely to his exertions, and paid a tribute to the cheerful spirit and self-devotion with which he worked on through years of depressing conditions. No happier description of the character of Sir Wilfrid Lawson could be given than in the words spoken by himself as a young man, which Mr. Asquith quoted at the close of his speech :—"In this country the Crown is the fountain of honour. There is one honour the Crown cannot bestow—the esteem and respect of our fellow countrymen are theirs alone to give. I shall endeavour so to act that my supporters may think of me as one who broke no promise, served no private end, who gained no title, and who lost no friend."

THE meeting subsequently adjourned to the Victoria Embankment-gardens, where Mr. David McGill's beautiful and lifelike statue was formally unveiled by the Prime Minister. It occupies a prominent position almost opposite Cleopatra's needle, and represents Sir Wilfrid standing as though addressing an audience with a small book in his right hand, and his left thrust into the pocket of his coat. Canon Hicks, on behalf of the subscribers, handed over the statue to the London County Council.

THE International Congress on Alcoholism met in London on Monday. Twenty-six Governments and Colonial Legislatures have been represented, 400 delegates being present from foreign countries. One of the most useful papers was read by Miss Cora Stoddard, of Boston, U.S.A., on "Juvenile Temperance and National Life." In the discussion which followed, attention was called to the need of special training for teachers so that the dangers of alcoholism may be combated in the ordinary lessons on hygiene. At one of the sessions a cordial message was read from the new German Chancellor, who said that the abuse of spirituous liquors was a menace to the economic progress of any nation. Clearly the temperance movement is not only very much alive, but is winning its way year by year among men of moderate opinions. Without foregoing any of its early enthusiasm, it is entrenching itself more securely in the calm verdicts of medical and social science.

ALMOST simultaneously the International Congress of Nurses has been held at the Church House, Westminster, with an illustrative exhibition at Caxton Hall. Delegates have been present from Canada, the United States, Germany, France, Italy, Belgium, Holland, Finland, Denmark, Sweden, and Japan. Various subjects connected with the education and the professional status of nurses have been discussed. But, speaking from a more general point of view, the value of these and other international congresses devoted to the serious purposes of life which all civilised peoples have in common, is, in our judgment, far in excess of that of organised and more popular displays of friendship in promoting the cause of peace and goodwill. Truth and humanity have no national limitations, and it is in common work on their behalf that men lay most securely the foundations of a good understanding.

THE rather hasty withdrawal by Mr. Runciman, of the regulations for religious

instruction in the undenominational training colleges, to which we referred last week, has perhaps relieved a momentary feeling of tension, but to the far-seeing it raises as many problems as it solves. It has been both hailed and deplored as a long step in the direction of the secular solution, and it is not easy to view it in any other light. In a letter to the *Daily News* on Tuesday last the Rev. H. Russell Wakefield speaks of the withdrawal as a victory for those who want no religion taught in the schools. The logical outcome, he says, is "the inscription of *Finis* upon English elementary undenominational religious teaching." Many besides Mr. Wakefield will deplore it deeply, if logic is allowed to have its perfect work in this matter.

IT is difficult to estimate the effect of the suppression of all religious teaching in the elementary schools upon English character. That its presence hitherto has been an important element in training, and that the undenominational system has been far more effective for good than its opponents are willing to concede, we do not think is open to doubt. It has also helped to preserve a sense of common Christianity in the public mind, which has been a distinct religious benefit. We believe, moreover, in spite of all the abuse which it has become fashionable to shower upon it, that this common Christianity corresponds to something very real in ordinary human experience. It represents the primitive picture and impression, the actual life and teaching, the touch of Christ upon the heart of humanity, which are prior to all theories or methods of explanation, and contain for all churches alike an inexhaustible source of refreshment and renewal. There would be more than a touch of irony in the picture of religious men combining to banish this common Christianity from the schools at the very time when it is winning its way and claiming a larger recognition and reverence in nearly all the churches.

EDITORIAL ARTICLES.

THE WISDOM OF FAITH.

THE religion of earnest men often has about it a fine air of impatience. It is one of the defects of their qualities that they see everything foreshortened. They lay their plans for a swift and certain victory over error and wrong without surveying the rough ground of the battlefield, or making terms with the obstinate sentiments of human nature. This is true of many reformers and is the prolific source of disillusion and defeat. They do not see how the very vehemence of their methods rouses the enemy into fiery opposition or reckon with the imperious demand of the human spirit for new institutions to take the place of those they have destroyed. The successful reformer must always be a creator, more eager to fulfil than to destroy, and not without a deep and understanding sympathy with the instincts and desires of ordinary men. In other words, he needs spiritual wisdom to temper the volcanic ardour of his faith. It will hardly be denied that many movements for the uplifting of society and the redressing of wrong have suffered seriously in the power and the range of their appeal owing to the absence of this quality or the weakness of its influence. The friends of Temperance and of Peace would have lost nothing, possibly they might have gained much, if they had taken the trouble to establish more links of connection with the great mass of middle opinion. Men cannot indulge freely in the language of condemnation without hardening the hearts of the very people whom it is their business to persuade, and losing the sense of moral proportion. "The good are not so good as they think themselves, the wicked are not so wicked as the good think them," is one of the piquant aphorisms of a wise man of our time, who combined strong Christian faith with a remarkable insight into human nature and the realities of its experience.

Perhaps men are even less ready to follow the hidden ways of wisdom where religious conviction is concerned. They see the brightness and glory of the new truth and the enslaving darkness of ancient error so clearly. The evidence is so plain, the argument so logical, the appeal to the thoughtful mind so convincing. Not to be impatient for the Truth would be disloyalty, a failure to trust in the deep-seated reasonableness of human nature. So men have argued with themselves, and so they have acted. Then when the clouds of error did not disperse at their bidding, and old theologies and rituals have shown an obstinate vitality in face of all the assaults of Reason, they have taken refuge in contempt for the feebleness of men's wits or scorn for their

lack of courage, or they have entrenched themselves in a sense of intellectual enlightenment and religious privilege, which the commonalty are still too backward to share. "Against stupidity the gods themselves fight in vain." Is this conclusion, so often felt, if not expressed, by men who stand outside the crowd, fair to the facts of human nature as we know them? Have we any right to expect that old forms of faith will yield to argument, or to a new exposition of historical evidence, or to a brilliant display of logical fence? That all these things do influence religion and the form of its teaching is not open to question, but they do so far more slowly and imperceptibly than is often supposed; and those who put their trust in them as the chief weapons in their spiritual armoury condemn themselves to more than forty years' wandering in the wilderness. Taught by some of the deep disappointments of the past and a slowness of advance, which no disparagement of human nature can really account for, the friends of Christian liberty and progress are beginning to review the situation in a spirit of earnest self-examination. What is it that has been lacking in themselves? Why is it that they have failed to arrest the attention of men, and to fill them with a desire for the deeper meanings and the larger horizons of faith? The simple askings of questions like these suggests, in part at least, their answer. We shall venture to put it into one word. The chief need has been the need of spiritual wisdom.

The wisdom of faith may suggest to some readers a quality of reticence or worldly prudence, which makes a man sensitive to unpopularity and cautious in his own interests. Nothing, however, could be further from our meaning. With a doctrine of economy or reserve, prompted by such motives, we would make no terms. This wisdom, in the pregnant words of ST. PAUL, is foolishness with God. When we join the two words, Wisdom and Faith, we are thinking of a quality which is conspicuous in the New Testament, and adds not a little to the attractiveness of its teaching and its spiritual authority. Christ himself insisted upon wisdom as a virtue necessary for successful discipleship. Perhaps we cannot explain what we understand by it better than by quoting the ancient prayer, "Give me a wise and understanding heart." The wisdom which understands other men, which appreciates the inner meaning both of ancient faith and modern doubt, which deals with both tactfully, and at the crisis of decision reveals the new truth as the fulfilment of the old loyalty—this is a quality which is essential to the religious teacher, who would turn logical arguments addressed to the intellect into vital power for the soul. However vague and elusive it may appear when we try to describe it, it is one of the

strong practical forces of life, and we appreciate its value for religion when we compare the spiritual empire of those who possess it with the sterility of men and movements which have it not.

Probably a certain type of mind will always trust more to the logic of argument than to the art of spiritual persuasion. But we are happy in the belief that there is a growing number of men, deeply pledged to the liberal cause in religion, who have little taste for the methods of controversy. They have realised how inadequate they are in face of real human needs; how vain it is by a frontal attack to galvanise old beliefs, which already are half dead, into a semblance of fresh life; how impossible, without quickening sympathy and deep understanding, and unfailing patience, and respect for everything which holds a religious meaning for another soul, to help the spiritual distress of our time. The apostolate of the future will have in it less of the defiance of protest and more of the wisdom of faith, as men come to understand the real significance of the oneness of humanity in its search for God and the worship of His perfection. The bankruptcy of controversial methods need cause us no regrets, if Liberal Religion is thereby set free to do more spiritual work for men, with larger wisdom and deeper sympathies, and a victorious sense of divine vocation and boundless opportunity.

THE DEATH OF FATHER TYRRELL.

BY the death of GEORGE TYRRELL, which has come with startling unexpectedness, all who care deeply for the things of the spirit have suffered an irreparable loss. Ecclesiastical condemnation made no difference to his influence, and every year added to the number of those who recognised in him a man of rare and exalted spiritual genius, perhaps the greatest of our time. It was the same passion for unity, the desire for a sympathy wider than all sectarian limits, which took him in early life under the spell of Newman's teaching into the Roman Catholic Church, and in these latter days made him so accessible, so tolerant, so eager to understand, so ready to help all sorts and conditions of men. It is a unique tribute to his greatness of soul that the censures of the Church brought to himself no bitterness, to Protestants no sense of triumph, and to Catholics only unquenchable regrets. "To his friends," says a writer in the *Guardian* of Thursday, "he has left memories that will not die. He had, indeed, a genius for friendship; his nature was one of singular charm. He was essentially an Irishman—in his lightness of touch and quick instinct, in his impetuosity, his self-sacrifice, his almost

feminine delicacy of soul. Perhaps the most striking feature in his character was his absolute unworldliness. Not only on its material sides, but in its subtler forms—literary reputation and personal influence—he ‘let the world go by.’ And this without thought or effort; his detachment from this side of life was instinctive like that of a child.”

Of the legacy of thought and teaching which he has left us many things are likely to be written. The noble language, the distinction of style, give to many of his books the imperishable quality of great literature. “Mediævalism,” with its keen dialectic, its polished sarcasm, and its moving undertones of disappointment, sorrow and indignation, is unlike any other book of our time. But all these brilliant gifts were subordinated to deeper spiritual purposes. No words could better express at the present moment the sensitive humility and the adamant loyalty of his character than those which came from his death-bed. While “deeply contrite for all and any sin and excess of which he had been guilty, as in other matters so in the course of controversy, he would not wish to receive the Sacraments at the cost of a retraction of what he had said and written in all sincerity, and still considered to be the truth.” And to these we may add one sentence from the beautiful address by the ABBÉ BRÉMOND at the funeral at Storrington on Wednesday: “We are twice bound to tell the plain and entire truth in speaking of him who feared nothing in this world except the faintest shadow of a lie.”

LIFE, RELIGION & AFFAIRS.

GEORGE TYRRELL'S LEGACY.

BY A. L. LILEY.

“THE only infallible guardian of truth is the spirit of truthfulness.” They are the words of George Tyrrell, words which ought to be engraven on every memorial that men may anywhere erect to him. And he, I know, would choose as the only satisfying memorial of his life-work that they should grave themselves deeply in the hearts of all men of faith. For there his generous and mature wisdom had showed him they most were needed. And for himself he had trod all his life in the spirit of truthfulness in virtue alike of a native instinct and of an unsparing discipline. Everything that he was was the expression of that instinct and the result of that discipline. And by reason of his high obedience to that spirit he was himself pre-eminently the man of faith. Through it he marked out with a masterly power of analysis the natural limits of faith; he laboured to disengage what was essential from what was accidental in its expression, and he sounded the religious depths of the concrete faith-form by which he had himself, during his whole adult life, been spiritually nurtured. And all this

he hardly knew he was doing for himself, so eager was his great and selfless spirit to do it for the sake of others. He felt all the confused intellectual trouble of his time in matters of faith with a sympathy which helped it to realise itself, and with a sincerity which gave it hope of finding its own solution.

The time is yet far distant when the full value of his work will be disclosed. None the less, the general principles which he laboured to establish are beginning to be operative in every Christian communion. First of all, there was his general view of religion. To him religion was a natural expression of the human soul in its highest and most universal activity. At that level of life the soul was immediately and consciously the instrument of God. At that level the soul's activity had something universal in it. There was a natural kinship between all expressions of its vision. The natural had there risen into a universality which was supernatural, which was the immediate human translation of the Divine power. That power, revealing itself immediately as the force that redeemed life, that delivered life from its natural bondage to the lower elements in itself into a still more natural freedom—the freedom which sought the food and recognised it as life's true element, became in turn through the mediation of the intellect the word of truth. It was true, indeed, that the intellectual element in faith wrought in all degrees of conscious and deliberate activity. In the earliest translations of faith the intellect wrought with hardly any consciousness at all. Faith seized upon current symbols to interpret and transmit its certainties, and that without reference to anything but the content of its own immediate vision. These early faith-forms, to which the name of revelation was usually reserved, were afterwards consciously related to the whole field of human knowledge. As knowledge increased and widened such syntheses lost their value, and had to be replaced by others; while the earlier symbolical renderings of faith could more easily retain their special consecration as the deposit of truth. But in the last resort they, too, had to yield to the inevitable analysis, because they, too, represented in some measure the human powers of interpretation. When the analysis had been completed, the Divine action which had full claim to the name revelation was given in the inner secrecies of life itself, experiencing and responding to the immediate urgencies of Divine Grace. In a word, revelation was given as human experience, not as statement.

And it was only because revelation was experience, and only in so far as its true character was realised, that the great religious claim of unity could be honoured. Intellect and its processes inevitably tended to variety. Only in the deepest experiences of the soul, and in their simplest and most natural expressions, could men find the selves at one. Yet intellectual anarchy was neither a desideratum nor a necessity. If it were only once admitted that the share of intellect in matters of faith was provisional and perfectible, that the intellectual interpretation of faith needed to be revised in accordance with the general growth of knowledge, then even in

matters of theology a general agreement would be reached in the same way and on the same terms as in matters of science or of history. The real cause of intellectual anarchy in theology was the attempt of certain schools, or of certain religious societies to give an absolute and irreformable value to their own interpretations, to treat such interpretations either as revelation, or at least as unique and indispensable adjuncts of revelation. In other words, intellectual freedom was the necessary condition of a sincere and fruitful unity in matters of faith. Again, the spirit of truthfulness was the only infallible guardian of truth.

It was in this way that Tyrrell faced the facts of historical religion. Religion was a Divine revelation, but it could not be such at all without being also a human process. That it was, indeed, a human process was the most obvious fact of history. To face that fact in all the range of its consequences and implications was the supreme duty of every student of religion. Yet the fact did not equalise religious values. It could not annul differences of value which were obvious to the human soul in its sincere quest of the truth that would be adequate to its increasing needs. Indeed, it was only as the conception of process came to be generally accepted that the real distinction of religious values would be defined in its true proportions. The greatness of a religious system was but accentuated by the recognition of its place in the long process which it incorporated or transcended. And no religious system could be final unless it could prove itself equal, by the vital potencies inherent in it, to the growing needs of the spirit of man, unless it proved itself, in fact, a living and inexhaustible source of revelation. It is unnecessary to insist that Tyrrell believed Christianity to be such an inexhaustible source of revelation. But that revelation must in fact increase through the expanding life and conscience of Christian humanity. Merely to claim that Christianity was a definite revelation intruded into history at a given moment in its full purport and extent as a Divine statement of truth was not to exalt but to belittle it.

And again, Tyrrell's conception of the Church was central to his view of religion. A religion which was not a Church, a society with its roots in the past and its branches reaching out towards the future in every direction, was not a religion at all. He dreamed all his life of a Church which would be truly catholic. It was because he believed in the days of youth that Rome was catholic in his sense, or was the finest and most perfect instrument of such a catholicity, that he left the Church of his fathers for her communion. He laboured long to persuade Rome that it was her essential mission to become increasingly such a catholicism and to recommend it to the world. In the later years of his life, while never abandoning the hope that Rome would one day awake to the grandeur of her mission as he conceived it, he yet felt that his appeal on its behalf must be directed to the whole Christian world. No one can fail to see that in his “Through Scylla and Charybdis,” he had deliberately uttered his “Convertimur ad Gentes.”

It was not that he was more hopeful of

the general average of religious attitude in any other communion. It was only that he realised how unreal were the old confessional lines of division, how hopeful were the signs of community of spirit between those who in all communions were called Liberals.

Yet no shallow Liberalism of common theological attitude would at all have satisfied Tyrrell. He wanted a communion of spirits; not a mere conformity of intellectual interest and attitude in matters of religion. In so far, indeed, as the latter could contribute to the former, it was to be welcomed and fostered. But the thing that mattered in religion depended on a deeper conformity, a conformity of spirit, a conformity which only a Church could procure and cultivate. And it was a Church's instrumentality to this end that made it a divine thing, a mediator of the divine activity of redemption. Yet that was just the conception of a Church that the actual Churches had most depressed. Each of the separated societies of Christendom had erected itself into an absolute. It had claimed for itself a monopoly of the divine truth, and had thereby made itself into a sect pledged to eternal warfare with every other sect. Each prided itself on its sectarianism, flaunted its sectarianism as the obvious justification of its own existence, proclaimed its exclusive possession of the saving truth of God. But to him all Churches were in their measure ministers of that saving truth which expressed itself in and through the life of goodness, of obedience to conscience. It was, in so far as their members were nurtured by them in that saving truth, in so far as they ministered to the life of goodness in their members, that he valued them. He would know them by their fruits. And if to the last he considered himself in spiritual communion with his own Church, it was because through all his years of formal communion with her, his spirit had been fed by her tradition of spiritual life with the bread of life. To whom should he go when she had cut him off from formal communion with the life that through all the Christian centuries had surged through her veins? He could not reset his life. He still knew how, by the sensitiveness of sympathy that was the essence of his nature, to live by that in her which had become bone of his bone and flesh of his flesh, indisputably hers in him through life and unto death. Rome has had no more glorious tribute to her spiritual power throughout the whole course of her history than the fact that George Tyrrell chose to die in spiritual communion with her and desired for sole memorial of his life the symbol of the Chalice and the Host upon his tomb. She was so much to him in virtue of that power of religious appeal and sustenance which he found freely in her, but which her present official authority insists on subjugating to a certain intellectual conception of its exclusive nature and efficacy.

He has entered into the rest of all noble souls. Into that rest none was more worthy to enter than he, the martyr of truth we reverence and acclaim. He served truth with a perfect simplicity and an unflinching courage. He bore his cross, and for a sensitive nature like his it was a cross of bitter agony, with a cheerful

greatness of soul whose cost only God can appraise. He walked through a night of darkness and terror with the radiance of the dawn upon his face. He had to tread the winepress alone, and yet of the travail of his soul he was satisfied. His spirit toiled to its last hour with the dignity of quiet perseverance, in a poor frail delicate body insidiously mined by disease. He fell carrying the banner of truth in the van of the advancing host of humanity. Many a day will pass before the main body of the host shall have reached that point on the march where he, the pioneer, planted the standard before he fell. But when that hour arrives, when the main army comes to occupy that yet distant field of truth, there it will find the banner that he planted, flying to the high winds of God; and the name, that is even now a clarion-call for the few who are pressing forward into the fuller heritage of the spirit of truth, will at length be permanently added to the bead-roll of the saints and heroes that have made humanity.

CALVIN AND THE GENEVA COMMEMORATION.

BY PRINCIPAL CARPENTER, D.D.

II.

The University.

It was a fortunate chance that enabled the celebration of the seventh jubilee of the University to coincide with the quatercentenary of its founder's birth, and the University authorities wisely associated their own festival with that of the intended monument of the Reformation. During its long history the University of Geneva has added many an illustrious name to the roll of its professors and teachers. In letters and theology, in jurisprudence, in science, it produced in the seventeenth and eighteenth centuries men of the highest distinction, the eminence of its faculty of law gaining for the Genevan presses the honour of printing the first edition of Montesquieu's *Esprit des Lois*, soon to be followed by the *Contrat Social* of Rousseau. But it has only been within the last generation that its equipment rose to the full demands of modern requirement, and the number of its students rapidly increased. It owed its establishment to an act of its citizens, who, under Calvin's guidance, resolved to build up an Academy capable of reorganising the teaching of their time. They did not affect the power of pope or emperor to confer degrees; and it was not till the age of Napoleon that their institution acquired University rank. Even up till the middle of the last century the number of its students barely exceeded two hundred; but about forty years ago new buildings were erected, more adequate to current needs. In 1872 a fresh law reconstituted the old Genevan School on a new basis; and when, a few years later, the great French scientist, Berthelot, visited it, he bore eloquent testimony to the opportunities which it afforded. Since then, its fortunes have been most closely linked with that of city and State. It has shared in the expansion of Geneva itself, but to a far higher degree. It counts sevenfold as many students as it did thirty years ago. Some 1,250 foreigners

are now annually enrolled, including considerable numbers from Bulgaria, Servia, and Roumania. The Russians have long made it a place of resort, and by opening its classes to women it has still further increased its services to the community of nations. This international character, together with the close association of city and University, constituted the chief notes of the great commemoration.

Calvin, says Professor Borgereaud, the historian of the University, was humanist before he was theologian. The wandering scholar who studied at Orleans, at Bourges, at Paris, was jurist first under Pierre de l'Estoile and Alciat, then linguist under Danès and Vatable. After he had given up the law he made his first appearance in the field of letters in 1532, with a commentary on Seneca's *De Clementia*. It seemed as if he would walk in the steps of Reuchlin and Erasmus. Melancthon was already at work in Wittenberg, whither he had been summoned in 1518, turning out the scholastics and their Latin Aristotle for the real Greek philosopher; and his reforming activity soon pushed its way through the various disciplines of the four faculties. Between 1532 and 1560 all the Protestant Universities were reconstituted on the plan embodied in the *Leges Academicæ* of Wittenberg, in 1545. When Calvin was at Strasburg, from 1539 to 1541, he became "assistant professor" of Greek, giving three lectures a week on the New Testament, in the school founded by Jean Sturm, who had been called to the city by the magistrates in 1536. He bore with him treasured recollections of the teaching of Mathurin Cordier at the College of La Marche, to whom he afterwards dedicated his Commentary on the Epistles to the Thessalonians; and on his recall to Geneva in 1541, he lost no time in indicating his purpose of dealing with the question of education. But many years were to elapse before he could carry out the plan of his old master. In 1556 he revisited Strasburg and in Sturm's lecture room received a great ovation from the students. The Professors gave him a banquet, and he had the opportunity of observing the developments which had resulted from the statutes of 1546. When he returned home in October, thinks Professor Borgereaud, the plan of the future school at Geneva had probably acquired in his mind a definite shape. Cautiously, step by step, he matured his design. The circumstances of the little city of 20,000 people were such that it could bear no heavy charge upon its budget. But in January, 1558, the Signory was commissioned to seek a suitable site. A report was presented in March and adopted. The works, begun at once, were not completed till 1562, but the *Leges Academicæ Genevensis*, due (it is believed) to Calvin's pen, were prepared in 1559, and were solemnly promulgated on June 5 in the Cathedral of St. Pierre in the presence of four of the Seigneur Syndics, numerous councillors, ministers, professors, regents, and men of letters. Calvin announced the institution of the Academy from the pulpit, and invited the Assembly to join their prayers to his. The statutes of the new college (as it was called in the French version of the *Édit*) were solemnly read, and Theodore Beza, chosen by the Ministers, and confirmed by the Signory, was pro-

claimed Rector. The new Rector proceeded to deliver in Latin an inaugural discourse, and bade his students remember that they had come to fit themselves, by instruction in true religion and the knowledge of good letters, to work for the glory of God, to be the support of their neighbours, and to do honour to their country.*

It was a vaster assembly which, on the morning of Thursday, July 8, filled every corner of the Cathedral. Following ancient precedent the chief functions of the University have been solemnised there for 350 years. It was a profoundly interesting gathering to anyone who recalled all that it represented. At the quater-centenary of the University of Aberdeen in 1906 the small University Chapel could only hold a limited number of the delegates and the staff. The great church at Jena, at the 350th anniversary in 1908 received the Grand Dukes, high functionaries of the State, and multitudinous officers, but hardly any foreign visitors. To Geneva came the members of the Municipal and Cantonal Councils, representatives of the various Cantons of the Bund, and the President of the Confederation himself. In the Cathedral that morning there were further assembled messengers of learning and goodwill from about thirty countries in every continent upon the globe. Nearly every State in Europe had its university delegates; they came no less from the United States and Canada, from Mexico, and Brazil, and the Argentine Republic, from Egypt and India, from Australia and New Zealand. Meeting in the great *loggia* of the University they fell into groups according to their respective countries, and proceeded alphabetically to their places in the procession. Councillors, students, professors, all were marshalled in turn; and though the rain and the umbrellas somewhat marred its dignity, the long line slowly winding through the gardens and up the narrow streets presented a sufficiently picturesque variety, with the gay uniforms of the students' clubs, and the various insignia of Academic rank.

The students, bearing their standards, lined the broad flight of steps under the great western portico, and the foreign delegates, from about 250 Universities and learned societies, filed slowly through their ranks and took their places in the nave to the sound of the rolling music poured forth from the organ. Above the steps leading into the choir was a table, at which the Rector of the University, M. Chodat, was seated. On either hand were the members of the Senate, the Councillors of the City and State, the Cantonal delegates and the President of the Confederation. On the outer margin were representatives of the students' clubs, the rest slowly parading with their banners through the aisles, and ranging themselves all round the apse, which was already filled with members of the choral unions who rendered two compositions of Beethoven. The immense assembly gathered into itself almost every kind of human interest. One element alone was wanting. Except the members

of the French Institut, who wore their quaint and distinguished uniform, no one carried a sword. Between the multitudinous nationalities, whose citizens joined in a common homage to an idea, there was no rivalry save as to which could do the most for truth and human welfare. For this end the Churches laid aside their prejudices and denunciations. The venerable President of the Confederation, M. Deucher, who is a Catholic, in bringing the greetings of the Federal Council to the City and Republic of Geneva, bore emphatic testimony to the breadth of view and the fertile energy of Calvin and Beza in their educational foundation, and the importance which they laid on the training of character.

The principal discourses were delivered by the Minister of Public Instruction and the Rector. They were concerned, naturally, with the history of the University, its crises and achievements, its brilliant teachers, and its hopes for the future. After the speech of the President of the Confederation, delivered in spite of his advanced years with great vivacity and extempore charm, came the presentation of the addresses. One by one the delegations advanced up the nave, and their members successively handed their documents to the Rector, sometimes with words of sympathy and congratulation. Germany declared, through a delegate from Berlin, that the Reformation had needed a powerful organisation such as Calvin had given it, and affirmed that Calvin and his disciple Rousseau summed up the principles of liberalism in modern life. Speaker after speaker extolled the part which Geneva had played, directly or indirectly, in promoting intellectual and political freedom. Lord Reay quoted Carlyle's saying that the school of Calvin had never feared the face of man but always that of God; while the only lady delegate, Miss Chisholm Young, from Girton, a distinguished mathematician, and doctor of the University of Göttingen, congratulated Geneva on having opened its degrees to both sexes. It was now more than four hours since we had first assembled. The Swiss delegations were modestly reserved till the last. With democratic simplicity they discarded academic adornment and advanced up the nave in plain evening dress. The final words of goodwill were said, and the vast concourse slowly streamed out of the church to the mighty strains of Beethoven's choral song, "The Heavens are Telling." Taking it all in all—the historic period which it embraced, the variety of intellectual interests which it summarised, the world-wide range of the personalities which it brought together, the harmony of the social elements on which it reposed, and the unity of moral and spiritual aspiration which it recognised under wide differences of theology and church life—it was, perhaps, the most impressive ceremony which I ever had the good fortune to witness.

After a scene so moving, garden parties (in the rain)—though gathered under the famous names of De Saussure and De Caudolle—and evening banquets might relieve the tension of feeling for the participants, but could have little interest for the readers of this journal. But the harmonies of the morning were sustained at night, when, at the dinner given to the

guests by the Conseil d'Etat a distinguished French Catholic, Count d'Haussonville, spoke eloquently of the struggles by which Geneva had won its political freedom against Savoy and France. The second session of the University, held on Friday morning, upheld the dignity of the first, though the majestic impressions of the Cathedral could not be renewed in the Concert Hall, where the gathering was held. Notable were the historical discourse of Professor Borgeaud, the address of Councillor Eugène Richard on behalf of the old students, and the address brought by Pastor Roberty from the French Ministers who had studied in the Genevan faculty of theology. The long list of honorary degrees included Professors Schuster (Manchester) and William James (Cambridge, U.S.A.) in science; Dr. Farnell (Oxford), Professor H. Høffding (Copenhagen), and Mrs. Macdonald (who has devoted herself to the biography of Rousseau) in letters; Professor Lobstein, of Strasburg, Pastor Roberty (Paris), the Vice-Chancellor of the University of Cambridge, the Principal of Manchester College, the President of the American Unitarian Association, and the Rev. C. W. Wendte, in theology; and Mme. Curie, Professor Haeckel, and Lord Lister, in medicine. The final banquet, on Friday night, given by the University, in the great wooden electoral building, splendidly decorated for the occasion, feasted some 700 guests, and emphasised once more the close relations between the University and the city State. Truly had M. Borgeaud remarked in the morning that the title of "Doctor of Geneva" was closely akin to that which Rousseau had immortalised, "Citizen of Geneva." May city and University long cherish the harmony of these glorious days, which can never fade from the memory of those whom they welcomed with such hospitality, and sent forth with such honour.

SOCIAL SERVICE.*

By W. E. MARTLEY, M.A.

I.

CONTINUITY and co-operation are essential elements in good social work. As principles both are prehistoric, but only in the present day is their full importance being recognised. The belief in miracles long hindered the first from having its full effect and it was thought that magical transformations could be wrought both in nature and society. We are wiser now. Co-operation takes four main forms: association which saves us from isolated ignorance, combination which enables us to subdue nature, the division of labour which lies at the root of industry, exchange which is the basis of commerce. Competition when it is social is also a form of co-operation; by doing our work as well as possible, we cannot help benefiting society.

But while the principles of continuity and co-operation uphold and are upheld by the workshop and the market, they are not so consistently applied in the realm of social science. Not to speak of the

* On Calvin's death in 1564 the Junior School (*Schola privata*) contained 1,200 pupils in its classes, and the *Schola Publica* numbered 300 students. Such was the zeal of the city for the higher teaching.

* The substance of this article was delivered at the recent Summer School at Oxford of the National Conference Union for Social Service. A second article will appear next week.

controversy between freewill and determinism, there is a constant failure to realise such interactions as exist, for instance, between ethics and economics.

Whatever may have been the origin of institutions, they are modifiable by society, and society is responsible for them. It cannot allow them to war against it. "A century of laissez-faire has made laissez-faire impossible as a policy." While the classes ruled it was in the interest of the masses, but in these days of popular control the scope for State action is constantly growing. The last century has seen a great integration effected in our society as a political organisation; the nation is more politically homogeneous than it was, and this homogeneity is continually making itself felt in new ways.

We may contrast, for instance, the attitude of the two Poor Law Commissions, that of 1832 and that of to-day, towards the proletariat. In 1832 we see an oligarchy of Spartans legislating for their helots and recommending purely repressive methods. To-day the majority half-heartedly and the minority wholeheartedly recognise that those for whom they are legislating are fellow-citizens. The idea of repression is wholly given up by the minority, and though the majority are unwilling altogether to part with it, they admit that the Poor Law of the future must be positive, and aim at treatment.

Another outcome of the increasing homogeneity of society is to be seen in the more all-round application of social criticism. We are aware, as our forefathers were not, that the phenomena of pauperism and inefficiency are not confined to a single section of society, but are to be found in all its grades, the highest as well as the lowest. We know now that the West-end has its slums as well as the East, moral and intellectual slums, made only more ghastly to the discerning eye by their material splendour.

Again, this homogeneity is slowly making familiar to us the idea of a unified system of national education open to all citizens without distinction of class. The day is coming when as a nation we shall be able to read, write, and cipher; to assimilate ideas, to express them, and to weigh their relative importance.

Once more we are learning that while some property is essential to every man to enable him to develop his personality and as a means of self-expression, yet too much is as bad as too little. A proletariat without resources and without hope is a great evil, but so also is the existence of a small number of citizens controlling the operation of immense masses of capital and virtually uncontrolled themselves. Concentration of wealth means concentration of power, and such power when it is in private hands may be used, and sometimes is used, for anti-social ends. The attempts made to control the public press for private purposes supply an illustration. A plutocracy again tends to vaunt itself, "it must run glittering or it is unblest." A false standard of living is set up which does great mischief. And though we may console ourselves with reflecting that as compared with democracy plutocracy is an unspiritual force, and therefore in the long run weaker, its immediate strength appears to be very

great. We must join battle with it, but not with its own weapons. Others may preach a class war, but as for us *non ita didicimus Christum*.

It has been said that the problem of the day is to extend into the industrial sphere the freedom which our people have already gained politically. In effect this means that the State must not take over the management of industry—an impossible proposal—but lay down conditions both for capital and labour. That it must lay down such conditions I am firmly convinced, though whether it yet has the wisdom to lay down the right ones I am not so sure. And whatever conditions it may lay down the good life will not necessarily follow from them, for it comes not from below but from above.

In a completely homogeneous society the regulation of industry would be very little needed. In such a society free exchange would work well, because there would then be what now there is not—equality of opportunity and equality of bargaining power.

Society is continually striving for homogeneity in new ways. No sooner has it become fairly homogeneous politically than it strives to become so industrially and socially. We are every day becoming more conscious of our disintegration in these respects, and searching for a new integrating force. It is not yet apparent where it will be found, but I look for it in a new appreciation of the importance and sacredness of work, and in a new and more equal distribution of it. Indefinite leisure is the ideal of most people, and it is a base ideal. Some of us work too little, and as a consequence others have to work too hard. Is it right, too, that when we work we should give all our time to profit-making or wage-earning? Ought we not to devote some of it to disinterested effort? This might take many forms, *e.g.*, study (the tariff controversy shows how little most people know of economics), or administrative work, or educational. Need I mention the many problems which are going unsolved because those who should be solving them are engaged either in profit-making or else in pleasure-seeking?

Again, it is dawning upon us that as a nation we sadly lack physical training, and that our town-bred men especially need it. We have not yet adopted any national scheme for the purpose, but evidently we shall have to do so. Such a scheme will contribute in a new way to national homogeneity, and may prove helpful in dealing with a section of the unemployed. One of the best kinds of service we can offer to society is to make ourselves socially efficient. And, on the other side, the greatest boon which society has to bestow upon us is the opportunity to make the best of ourselves. It was said in Cromwellian times "the poorest he that is in England hath a life to live as well as the greatest he." If the State intervenes to-day, it is to give "the poorest he" a chance, and, great as the amount of intervention is, its result is a wider diffusion of liberty than the world has hitherto seen. But if we are thus made free ought we not to use our freedom in making ourselves socially useful? The danger which besets the State to-day is that it may become a bureaucracy; the danger which besets

society is that it may break up into cliques; the danger which besets industry is the class war. Social inspiration and social effort are urgently needed to combat these dangers. We need a maximum of intelligence, of forbearance, and of co-operation in all our citizens.

Social service is much more than philanthropy, with which it is sometimes confused, for it comprises all the activities of a citizen *qua* citizen. It is not a profession which a man may take up or not as he pleases, it is an obligation out of which no man can contract himself. And as we cannot divide what is civic in us from what is not civic it follows that even if we "settle hoti's business" or study pure mathematics we are rendering service, for we are forwarding "the general deed of man." And if at times we are tempted to "improve the condition of the poor" let us be very clear whom we mean by the poor. Do we mean those who with few opportunities make the most of them? Or do we mean those who with many opportunities make hardly anything of them? In a word, do we mean others, or do we mean ourselves?

QUESTIONS AT ISSUE.

HALF-TIMERS: A PRACTICAL INQUIRY.*

BY A SCHOOLMASTER.

THREE years ago a very careful examination of the sight and hearing of two hundred and fifty boys in a typical Lancashire school was carried out. The boys were almost all well fed, well clothed, and well housed in a very healthy district. In both sight and hearing 48 per cent. of the whole were found to be normal, 39 per cent. were defective either in sight or hearing, and 13 per cent. were defective in both senses. Further analysis showed that of the half-time scholars 27 per cent. were very defective in hearing, while examination of the whole-time scholars showed barely 4 per cent. of such cases. The corresponding figures for the worst cases of vision were equally significant—37 per cent. for the half-timers and 6 per cent. for whole-time scholars. Such results suggested the necessity of keeping a careful record of all the half-time pupils in the school, and a few of the cases noted during the last three years are these:—

(1) A rickety boy suffering from congenital mental defect, incapable of clear speech, unable to run, and lacking energy to take part in the usual school games. After his first month as a half-timer he lost flesh rapidly, and frequently fainted in school. (2) A similar case, but the mother was prevailed on to submit the boy to an operation, which greatly improved his enunciation and general health. He was compelled to enter the mill just as he began to show promise of real progress in his studies. (3) A member of a family marked by strongly characteristic signs of physical weakness; elder brother an exceptionally sad case of mental defect. This boy underwent a severe operation in hospital. Began work as

* Reprinted by special permission from the *Manchester Guardian*.

a half-timer in the cotton mill immediately he attained his twelfth birthday—the earliest age allowed by law. (4) A boy of exceptionally nervous and delicate constitution. After undergoing three months as a half-timer in the factory was ordered by the family doctor to stop at once. Resumed school as a full-time scholar in a palpably weak condition. Underwent an operation for throat weakness soon after his return. (5) The foremost athlete in the school before going to the mill as a half-timer—a plump and active boy. After six months in the mill became quite listless and sallow-skinned. At the completion of his school career he rapidly became worse, and after a short period of full-time work had to stop altogether. After a prolonged period of rest, spent chiefly in the open air, he gradually recovered, and is now engaged on the pit-brow. (6) This boy sustained a sad accident which deprived him of the sight of one eye, and for a considerable time there as grave danger of his losing the other. Special instructions were conveyed from the authorities to the head master to the effect that the boy should not be allowed to use the weak eye during certain lessons where the sight might be unduly strained. The father of this boy persisted in sending him as a half-timer in a spinning-mill. Many other similar cases might be quoted. In none of those referred to was the poverty of the parents the cause of the boys being sacrificed, and in every case the most strenuous representations were made to the parents as to the probable consequences of their action on the future welfare of their children.

The callousness of some parents in this matter is almost incredible. One poor little fellow, the sole survivor of a family of seven, and so weak that he could barely sustain life, was actually compelled to apply for his half-time papers, whilst literally in a dying condition. Soon afterwards the little fellow died, and his papers still lie in the master's desk. Recently the parents of a boy who has suffered continuously during his school career from a very weak heart demanded his half-time certificate. On inquiry it was discovered that he had been absent for an average period of fifteen weeks during every year of his school life, in addition to the usual vacation of eight or nine weeks. It is a striking fact that in no case did a collier suffer his boys to undergo the half-time ordeal; the majority of the half-timers are children of factory operatives.

The conclusions emphasised by the records are (1) that half-timers are generally those children who are least able, physically and mentally, to sustain the dual strain of the factory and the school; (2) that a rapid and distinct physical and mental deterioration is apparent in factory half-timers after a period of three months' servitude. In default of any attempt on the part of the Government to come to immediate grips with this evil, may it not be suggested that much might be done by means of a careful application of the system of medical inspection of school children which is now obligatory on all education authorities? What is there, for example, to hinder any such

authority from ordering a stringent medical examination of every half-time candidate, and repeating such examinations at regular intervals of three months during the half-time period? In case of proved unfitness, the Factory Acts provide for the emancipation of the suffering worker; and if some such course were adopted, it is highly probable that the half-time system would quickly fall into disuse. Will not some pioneer education authority arise and strike a blow on behalf of the suffering children—and now?

"This same flower that smiles to-day
To-morrow will be dying."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

A LIVING WAGE.

SIR,—The closing sentences of the article on "A Living Wage," in last week's INQUIRER go so desperately against my own religious instincts that, if the context did not prevent it, I should have, thought of a misprint. "How can any of us really enjoy God, and glorify Him for ever, whilst such things are," the writer asks. "Such things" cover a terrible social injustice against which we can do directly very little, and indirectly very much, which fact, unfortunately, its victims cannot understand. And then, Miss Mahler adds: "I thank God from my heart that it is impossible." Now if there is anything I thank God for from the deepest depth of my heart, it is, that this is possible. If it were not, neither the woman "who is machining away as though for dear life," nor the writer herself who, I presume, is engaged in an everyday struggle with her neighbour's social misery, would be capable of that deeper religious insight which is, perhaps, the only thing that always and for ever makes life worth living.—Your constant reader,

E. C. KNAPPET.

Leiden, July 17, 1909.

THE NATIONAL HOME READING UNION.

DEAR SIR,—I know that those who show a willingness to give financial help to any institution are as a consequence constantly being asked to give in many directions, so that I hesitate to place before them a plea for a little assistance to yet another good work. But I am venturing to ask for help for a society of national importance. Those who heard or read the paper Miss Read gave before the Sunday School Association, must feel that in the National Home Reading Union there is an instrument of great power for good, and that its influence is now especially required. And yet this great work is suffering from want of financial help. It is faced with a deficit of £200, because its annual income is not what it ought to be. We may well imagine that the venerable founder of

the N.H.R.U., Dr. Paton, feels anxious as to its future, and I do not think any testimonial would be more pleasing to him than an increase in the annual subscriptions that would secure for the Union satisfactory financial support. Will some of your readers join me in contributing three guineas each per annum for three years, and thus afford the N.H.R.U. a very acceptable increase to its income. What the Union is doing can be learnt by applying to the secretary, at 12, York-buildings, Adelphi, London, W.C.—Yours faithfully,

CUTHBERT C. GRUNDY.

326, Lytham-road, Blackpool.

THE HOLIDAYS AND SEASIDE CHURCHES.

SIR,—The holiday season is here, and many Unitarians will be seeking rest and change at the seaside and other holiday resorts. Our churches in such places, in common with those of other denominations, are usually built large enough to accommodate the summer influx of visitors in addition to the local worshippers.

Will you allow me through THE INQUIRER, to urge our friends to encourage these congregations by attendance at the Sunday services. So far as Scarborough is concerned I can assure them that they will receive a hearty welcome, and that they will find an earnest minister, a good organ, excellently played, and a bright and helpful service.

Musical visitors who would like to join the choir during their stay will be specially welcome.

GEORGE H. HARLING.

Scarborough, July 16, 1909.

BOOKS AND REVIEWS.

THE CHALLENGE OF IDEALISM.*

By S. H. MELLONE, M.A., D.Sc.

IDEALISM is a word of many meanings. In its most essential and general significance we take it to stand for the conviction that the universe is the work or embodiment of Reason or Mind.

A hundred years ago, when Napoleon was shaking the political powers of Europe to their foundations and moving from victory to victory, an impulse to idealistic theory and construction spread like a wave through group after group of German thinkers and writers, and produced what the late Dr. Hutchison Stirling called a kind of metaphysical "fermentation," in which the innermost secrets of the universe and the methods of the Creator were laid bare. Hegel wrote part of his *Phenomenology of Spirit* at Jena within sound of the artillery of the battle which laid Prussia at the conqueror's feet. But the name of Hegel is one of those which, like the names of Fichte and Schelling, are associated in this period of eager and confident metaphysical construction with philosophical achievements of abiding worth.

Fichte's idealism is determined by his

* "The Life of the Spirit: an Introduction to Philosophy." By Rudolph Eucken. Translated by F. L. Pogson, M.A. (London: Williams & Norgate. 1909.) And other works by the same author.

conviction of the infinity of human nature and destiny and its demand that all things shall be subdued to the higher life of man. With him, idealism is essentially practical; "it determines not what is, but what ought to be"; nature is only material for the realisation of duty; and duty is an eternal ideal, an eternal "thou shalt." Its realisation involves perpetual strife; but the cessation of this strife would involve the extinction of morality and indeed of consciousness itself. Hence for Fichte the true philosopher is before all things an ethical reformer.

Hegel stands in important respects in marked opposition to Fichte. He claims the universe as rational through and through and to the smallest detail. The task of philosophy is to understand *what is real*; and what is real is nothing but Reason. Hence the philosopher is not a reformer. Hegel sometimes goes so far as to represent progress as from the philosophical point of view an illusion: "The accomplishment of the infinite purpose consists merely in removing the illusion which makes it still seem unaccomplished; this illusion it is under which we live, and it alone supplies the actualising force on which our interest in the world depends." But more often, and with much more philosophical soundness, he surrenders the claim to demonstrate the utter rationality of existence; and his modern followers usually maintain, not that idealism is or can be completely demonstrated, but that in human life and history it is in process of demonstration, or rather—to use the more pregnant term favoured by Professor Henry Jones—in process of *verification*. The most important philosophical and ethical issues of the present day start from the question of how this verification takes place.

Professor H. Weinell, of Jena, has recently spoken of the growing demand for a deeper understanding of life, and the desire for a religion which shall meet that need (*Hibbert Journal*, July 1909, p.725). As a mark of the strength of this movement in Germany, he points to the fact that Eucken's books are the most widely current philosophical writings of the time. In England, Professor Eucken's presentation of idealism is only beginning to be known. In a volume of convenient size and small cost, entitled *Rudolf Eucken's Philosophy of Life*, now in its second edition, Mr. W. R. Boyce Gibson has given an able account of the essentials of this influential writer's teaching. We have now also an adequate translation, by Mr. F. L. Pogson, of one of his smaller but important books. And in the course of the next twelve months three more translations, we understand, are to appear, mainly due to the devoted labours of Mr. and Mrs. Boyce Gibson. Our own object has been, in the preceding paragraphs, to lead up to a brief statement of the outlines of idealism as Eucken conceives and teaches it. In him we find, along with many points of affinity with the English disciples of Hegel, the best spirit of Fichte revived, but with a wider and fuller conception of what is involved in the higher life of humanity and its relation to nature. We trust that the reader will not be repelled if we state the position in the form of a creed.

(1) The only reality which can be grasped by the human mind must have the characteristics always found in our own conscious life; growth from within—spontaneous activity, leading to ever expanding development. Man is creative, endowed by nature with the capacity of bringing forth, in continuous power of production, new forms of mental life. This alone gives the possibility of amelioration in human beings, the life of the individual undergoing perpetual renewal.

(2) The fact that man is capable of rising above himself, of comparing himself with others, and of passing judgment on his own character, proves that he shares in a life which is not finite and individual but infinite and universal. Hence men feel constrained to search for and realise truth in thinking—the source of all science and philosophy; they feel constrained to realise goodness in character and social conduct, and to seek for and delight in beauty in nature and human life.

(3) Man, therefore, while in part a continuation and portion of visible nature, at the same time manifests powers and purposes which point to forms of reality altogether different from visible and tangible things. As a spiritual being he is related to an unseen order, demanding his intelligent co-operation. The true home of his ideals is in the unseen world, where is the ground of all being and the ever-active Source of spiritual life. In all high purposes man is attaching himself to the deepest reality and meaning of the world.

(4) To be in a state of spiritual health, human life must look on and up to purposes beyond the private individual self; to these purposes the centre of gravity of existence must be transferred. Then first begins the formation of a new and higher kind of inner life, the true spiritual life, bringing man into touch with the Unseen.

(5) Man, as creative, is summoned to act and decide for himself; he has to co-operate with the movement of the universe, and not merely arrange it in his thoughts. Where problems of the inner life are concerned, truth is reached more by the vital energies welling up when the soul is concentrated on good purposes in life. Moral character alone can judge of depth and truth in life.

Even this bald summary will be enough to show that Professor Eucken's idealism is a direct challenge to the main surface-tendencies of modern civilisation. The starvation of that very part of human nature for which man was made, must stop. The routine of social intercourse and common existence is an unconscious, but largely successful conspiracy to conceal the possibility of the spiritual life; a great deal of the social and economic order of civilisation is an unconscious, but largely successful, conspiracy to destroy the possibility of such a life—a conspiracy too subtle and pervasive to be itself destroyed by any material means. We welcome the work of a writer who seeks to make philosophy herself inspire as well as analyse, and to teach the world that the individual self with its cravings for satisfaction, only becomes a centre of reality when it freely makes itself an essential part of a universal life, and gives "the uttermost for the whole."

STUDIES IN THE RESURRECTION.*

By J. H. WEATHERALL, M.A.

THE explanation of the Resurrection of Jesus, which Canon Robinson puts forward in these "Studies," is that it was an objective reality, but that it did not involve a reanimation of the body that was buried. Several attempts have been made in recent years to explain the Resurrection on similar lines. They are a concession to the difficulties of the belief in the resurrection of the flesh, a doctrine that is now an obstacle to the faith of the educated people of the modern world. Jerome could maintain that there would be a restoration of the bones, veins, nerves, teeth and hair; but the scientific teaching about the instability of the material particles of the body, the known fact that the same particles are used over and over again in different bodies, makes the resurrection of the flesh now an incredible doctrine. Nothing, on first sight, seems plainer than that the gospels report the resurrection of the body of Christ. These recent explanations, however, try to put a different interpretation on the evidence of the gospels; preserving on the one hand a supernatural element in the Resurrection belief and nevertheless offering a reconciliation between science and the reinterpreted Christian doctrine.

All these theories are ultimately built upon Paul's conception of the "spiritual body," and their common fallacy is the taking, as literal and scientific, an expression which was employed by Paul tentatively and suggestively. Paul's phraseology moves within a region of speculation remote from the modern mind. "Subjective" and "objective" were not categories of his thinking; and to him resurrection and immortality were convertible terms. He believed, indeed, that he had seen the risen Christ and that Christ was still a living reality. But equally he believed that flesh and blood cannot inherit the kingdom of God. In his teaching about immortality he is hampered, as everyone must be hampered, by the materialism of language; but it is a spiritual conception that he keeps wanting to express. He stumbles after appropriate words, throws out hesitating analogies, and yet manifestly fails to get the satisfactory expression. We must keep these difficulties in mind in understanding his use of the words "spiritual body." The truth about it is that it is the word "body" that is unimportant, and the word "spirit" that is significant. Paul's arguments are precious as meaning a spiritual immortality, but as to the nature of the immortal spiritual existence, either of Christ or of humanity, he has no revelation.

What is very clear, however, is that between Paul's doctrine of the "spiritual body" and the gospel narratives of the Resurrection, the contradiction is absolute. Paul's idea is spiritual, and the idea in the gospels is material; and no theory what the gospels really meant by the resurrection body, a thing so real that it could be seen, heard and felt, could move about, and even consume food, while nevertheless it was

* "Studies in the Resurrection." By Charles H. Robinson, M.A., Hon. Canon of Ripon. 8vo., pp. xvi.—45. (Longmans, Green & Co. 1909. 3s. 6d. net).

an immaterial spirit-form, will reconcile the gospels and Paul. To be sure, there are in the gospels a few statements that on first sight support the view that the risen "body" was of an unearthly kind. It is difficult to recognise: it vanishes and appears again; it passes through closed doors. The proper explanation of these is in the popular imagination about the presumed behaviour of a re-embodied spirit; the wonder is not that they are there, but that there are not more of them in narratives purporting to describe post-mortem appearances. The general gospel-teaching, however, is strongly for the "gross materiality" of the body of the risen Christ; and it is gratuitous and fantastic to suppose that a bodiless-objective-reality was the originating cause of these definite reports of the material presence of Jesus after death. "Handle me and see: for a spirit hath not flesh and bones as ye see me have" (Luke xxiv. 39). The only way in which such a theory as Canon Robinson's could be satisfactorily defended would be the frank rejection of the gospel narratives of the Resurrection.

It is only just to him to give a specimen of his method of dealing with the difficulties which his explanation produces. We may take his discussion of the assimilation of material food by the objective-bodiless-reality. He seems to feel that this is a real objection and he imagines that he disposes of it as follows:—

"This last statement seems at first sight more difficult to understand than any other connected with the story of the Resurrection, but in view of the fact that modern science has ceased to believe in the impenetrability of matter, and is seeking to discover in ethereal or electric forces its ultimate constituents, it is becoming less entirely inconceivable that spirit might so control or dominate matter as to be able to cause its disappearance. Matter itself is being resolved by science into something which the popular imagination finds it hard to differentiate from that which is immaterial." We are not altogether sure that we have grasped the relevancy of this observation, but it apparently means that the bodiless-objective-reality did not eat the bread and fish, but dematerialised them into ethereal force. We cannot but admire the resources of the modern apologetics which can thus appeal to the Higher Physics to dematerialise the facts which tell against it.

Other matters, such as the tradition of the empty tomb, are discussed in these "studies," but the treatment does not call for any particular remark. There is some talk about "criticism" and more about "modern science," but the interest throughout is apologetic; and the science is used chiefly to let in conclusions on the ground that they are "not altogether inconceivable." Things may not be altogether inconceivable and yet they may be wildly improbable or untrue. We imagine that the majority of Canon Robinson's readers will feel that the bodiless-objective-reality theory has neither the merit of critical probability nor of orthodox tradition; that it is, in fact, a somewhat fantastic invention more in place in a

spiritualist handbook than in a defence of a Christian belief.

On one final point we make a remark. Canon Robinson rejects the resurrection of the body; but says that the clause affirming it in the Apostles' Creed may, nevertheless, be used without intellectual dishonesty. No doubt a private person might, if he chose, use it for himself, though there is little reason why he should. But if the clause be used publicly, deception inevitably takes place unless there is open and specific declaration of the sense in which the words are used. The case is put clearly in a passage by the late Professor Henry Sedgwick: "I quite agree that if anyone declare plainly the sense in which he utters any words, then, however alien this sense may be to the common understanding of the words, there is no substantial unverity. But in order that his act may have this character, the declaration must be made publicly; a private explanation to a bishop and an incumbent is not sufficient; it would only make them accomplices in deception."

THE *Manchester Quarterly* for July has just reached us. It is the organ of the Manchester Literary Club, one of the most vigorous of literary societies. Among its contents we notice a long article on Francis Thompson, by the Rev. W. C. Hall, of Birmingham. Mr. Axon writes on "De Quincey and the Popularity of Thomas à Kempis," while the veteran Mr. George Milner contributes some Table-Talk with the true literary flavour. We specially like his praise of an ivory knife as "a good weapon to kill time with." Readers who would like to add Mr. Hall's article to the growing literature in appreciation of Francis Thompson can obtain the magazine from Messrs. Sherratt & Hughes, the Manchester publishers, for the price of sixpence.

THE CHARTER OF THE POOR (*Christian Commonwealth Co., Ltd.* Price One Penny) is a useful reprint of the special articles in a recent number of the *Christian Commonwealth* dealing with the Minority Report of the Poor Law Commission. Among the writers are Mrs. Sidney Webb, Sir John Gorst, Mr. Bernard Shaw, and Mr. H. G. Wells. It may be cordially recommended to readers who wish to understand the provisions of the Minority Report, and the strong enthusiasm with which it has inspired men and women of very diverse temperament and training.

MEMORIAL NOTICE.

MISS ANN AMELIA SHAEN.

ANN AMELIA SHAEN was the youngest of the nine children of Samuel Shaen, of Crix, Essex. Her eldest sister was Mrs. Henry Solly, to whom she was deeply attached and always professed herself deeply indebted. For many years she lived in Kensington with her youngest brother, William Shaen, and the long illness of his wife caused nearly the whole care of the children and household to devolve on her.

It was while nursing their youngest son in his last illness that she spent considerable periods abroad and gathered impressions of certain foreign cities and places that seemed always to remain part of her character. But a still deeper influence was that of the many interesting men and women whom she met familiarly in the house of her brother and his wife. Mazzini was an intimate friend of William Shaen's, and the cause of Italian liberty, as conceived by him, gave a greatness to ideas of national and political life which was always a background to her keen interest in public affairs. During her long life she was more or less intimate with a great number of distinguished women, including Mrs. Gaskell, Kate and Susanna Wickworth, Octavia Hill, Caroline Stephens, and Florence Nightingale. But the numbers of undistinguished women for whom she made life brighter and richer gives her a still higher claim to distinction. There must be many to-day, both old and young, who feel that while life is much emptier to them for her loss, it is at the same time infinitely richer for the knowledge she gave them of what the warmth and depth of a disinterested human love may be.

For some twenty years before her death her home had been in Malvern, and it was here, in what she regarded as her retirement, that much of her most characteristic life was lived. Her beautiful house, in the Graham-road, looked east over the Severn Valley to the Cotswolds. The combination of a certain simplicity of ménage with grace and comfort made this home a peculiarly restful one, and her many friends came in almost constant succession to enjoy intercourse with her rich and ripe mind and to renew courage and strength from her ever-increasing warmth of heart.

In her last days a mellowness and relaxation of disposition increased in her. In her strength there had been something almost martial in the vigour of her affection and approval; while her disapproval, though seldom arbitrary or lasting, was sufficiently severe not to be incurred lightly a second time. But when at last she realised that her strength would no longer permit her to make either others or herself any better, she allowed her almost childish happiness of disposition and humour to have full play and so lighten the many weary hours of discomfort and distress that still seemed to stretch between her and her long rest. She died quite peacefully about six o'clock on July 6, and her ashes were interred at Woking Crematorium, when the service was taken by her nephew, the Rev. H. Shaen Solly, of Parkestone.

MEETINGS AND SOCIETIES.

NATIONAL CONFERENCE UNION
FOR SOCIAL SERVICE.

THE OXFORD MEETING.

THE second Summer School is over, and has been successful beyond all anticipation. Doubts in the first instance as to the wisdom of repeating the experiment of 1907 were unavoidable, for to those who

were fortunate enough to take part in the first Summer School it seemed as if the high-water mark of such gatherings had already been reached, but the experience of this year has proved the possibility of rising beyond it in many important respects. Not only were the numbers attending it greater, and the range of subjects wider, but there was a deeper conviction of the importance of understanding aright the facts and the forces which lie at the root of our developing civilisation, coupled with a stronger determination to find some way of making a practical use of the knowledge acquired.

The gathering, too, was more representative, and included guests from the Unions of Social Service of other denominations, which had cordially responded to the invitation of the committee to take part in the Summer School. These were the Wesleyan Methodist Union, the Primitive Methodist Union, the Christian Union for Social Service, and the League of Progressive Thought and Social Service. Friendly greetings were also received from the Christian Social Union, the Friends' Social Union, and the French Roman Catholic Society, "Le Sillon." In addition, these and many other bodies sent large quantities of literature, which was carefully arranged in the corridor upstairs under the supervision of Mr. Farley and Mr. Rattray.

The weather also favoured us; the sun shone gloriously the first three days, and the woods of Nuneham never looked more beautiful than as we passed them on the way to Abingdon, and the rain which threatened on Thursday did not fall till long after the rowing to Water Eaton and back had been safely accomplished.

Mention has already been made in THE INQUIRER of the reception by Dr. Drummond, but this was not the only occasion on which the revered ex-Principal took part in the proceedings, for he tricycled over to join the party at Abingdon, and also conducted the devotional part of the concluding service on Friday morning. Dr. Carpenter was unfortunately away from Oxford, but the professorial staff of the college was represented by the Rev. L. P. Jacks, editor of the *Hibbert Journal*. The President of the Conference, the Rev. H. E. Dowson, who is also the Chairman of the College Committee, was present, with Mrs. Dowson, at all the sessions of the School, as were also the President of the Union, the Rev. J. M. Lloyd Thomas; the ex-President, the Rev. P. H. Wicksteed; Mr. and Mrs. Harrop White, of Mansfield; Miss Mahler, of New Brighton, with many other well-known workers from our various churches.

The School was exceptionally fortunate in the speakers who had accepted the invitation to bring forward the various subjects mentioned in the programme. In every case they were singularly well qualified to give expert guidance, and the discussions which followed the papers showed how keen was the interest excited. Perhaps the address of most immediate importance was the magnificent exposition by Mr. Graham Wallas of the principles underlying the Majority and Minority Reports of the Poor Law Commission. It would form a valuable basis for the study of this question, which, it is

hoped, will be undertaken by many members of the Union during the coming winter, but, being extempore, no detailed report can, unfortunately, be had. Others of the papers, however, will, we trust, find their way into the pages of THE INQUIRER, and a hope was expressed by many that the valuable addresses of Mr. Martley on "Continuity and Co-operation," as two requisites for social service, might some time appear as an article in the *Hibbert Journal*. A few of his wise and searching sayings may be found in the report of the meetings by the *Oxford Chronicle*, which devoted four columns to the Summer School, but there were many others too suggestive to be lost. Among them was his definition of the value of the three Rs in education. They were, he said, but symbols of the possibilities that lay behind; reading stood for the assimilation of ideas, writing for the expression of ideas, and ciphering for the estimation of the relative values of ideas, a thought which struck home with peculiar force to the minds of the teachers present. An interesting discussion on Settlements followed his paper, and he expressed the opinion that in every industrial area there ought to be one or more Settlements—for men and for women.

Mr. Wicksteed dealt, as he did at Nottingham last autumn, with the philosophy of economic relations. His address was full of interesting and original matter, and we are glad to know that there will be an opportunity of studying it more fully when it appears in book form.

Perhaps the most practical of the papers was that on "Housing," by Mr. Marr, of the Manchester City Council, who is well known as an expert on the subject. He dwelt on the necessity for influencing public opinion, and showed what power it might have in leading to the improvement of existing conditions even under the present laws. He pointed out also the need for public knowledge in the matter of Town Planning, and, in this connection, Mr. Farley afterwards outlined a scheme by which members of the Union might learn themselves something at first hand of German methods by attending the International Congress to be held next year in Berlin.

Space does not permit of saying more of the papers of Mr. Urwick and Mr. Edwards than that the Socialists present expressed themselves satisfied with what was granted by a "Sane Individualism," and the individualists had little fault to find with the "Case for Socialism."

Nor can more than a word of appreciation be recorded of the extremely able and interesting presentations of the Land and Afforestation questions by the Rev. E. I. Fripp and Mr. Phipson Beale, K.C., M.P. The latter was a member of the Royal Commission which has lately reported, and he gave a most encouraging forecast of the results likely to follow from legislation on the lines recommended by the Commission.

The tone of optimism was indeed remarkable throughout, and was not less evident on the last morning, which was devoted to the work of the Union itself. Instances were given of action taken by its members in various directions which were full of promise for the future, and

the experiments at Darlington, Manchester and elsewhere will doubtless be laid in due time before the readers of THE INQUIRER.

But any account of the intellectual feast enjoyed by those present would be more than incomplete without reference to the religious services which give to the Summer School gatherings a peculiar significance. Mr. Charlesworth's eloquent sermon on Monday night struck the keynote of self-dedication to the cause of humanity, and the devotional services each morning, one of which was conducted by the Rev. W. F. Lofthouse, secretary of the Wesleyan Union for Social Service, were a fitting prelude to each day's proceedings. On Friday, as already mentioned, Dr. Drummond took the first part of the concluding service, Mr. Jupp preaching the sermon, and none who were privileged to be present can ever forget his inspiring words as he spoke of the constraining force of our ideals, "more real than the hardest fact," calling us ever onward, step by step, to their realisation in "the citizenship of the City of God."

It only remains to be said that the whole arrangements were most satisfactory. Meals were provided in the college for all who wished, and the comfort of the guests ensured by the kind and careful supervision of Mr. and Mrs. Soundy. Mr. Farley and the local secretary, Mr. Bertram Lister, were indefatigable and ubiquitous, and at the beginning or end of every function their familiar voices were heard giving the notices which, from day to day, oiled the machinery and enabled it to work without a hitch. On Wednesday morning the inevitable photograph was taken, which, so far as is known, possessed the unique distinction of pleasing everybody.

THE SOUTHERN UNITARIAN ASSOCIATION.

MEETING AT BOURNEMOUTH.

THE Southern Unitarian Association has for many years held its annual meeting in the middle of summer, and Bournemouth has always been a pleasant centre for the assembly of friends responsible for the well-being of the churches of the district. But when this place was chosen for the present meeting, it was in full expectation that the President, the Rev. C. C. Coe, would be in the chair, and his recent resignation of the Bournemouth pulpit through ill-health would not fail to some extent to dominate the tone of the gathering. Proceedings began with a meeting of the Executive Committee at noon, and rather more than an hour was devoted to a business-like consideration of various important matters, Mr. William Carter, one of the Vice-Presidents, being in the chair. At 1.15 a good company assembled for lunch in the lecture hall. Here no formal speeches were made, but the talking between old friends glad to see one another again was a feature by no means without its worth. At 2.45 the annual meeting was held, the chair being occupied by Mr. Wm. Carter, who moved the adoption of the report read by the hon. secretary, the Rev. C. E. Reed. This was seconded by Mr. Pincock; and then the following resolution was moved by the Rev. H. S. Solly, M.A., and seconded by Mr. A.

Kenrick: "That this meeting desires to place on record its high appreciation of the service rendered to the S.U.A. by the Rev. Charles Clement Coe, F.R.G.S., during the 13 years that he has been settled as minister at Bournemouth. Coming here after two long pastorates with large and influential congregations, and accustomed to the leadership of well-sustained missionary enterprise, he had a quick and generous sympathy which recognised alike the limitations imposed upon a district where all favourable conditions are wanting, and the deserving claim of all good work that still remained possible, never despairing or allowing others to despair, because great things were not to be accomplished. To his wise counsel and strong support is largely due the fact that the southern churches have kept their doors open during a period marked by much discouragement, and the 20th Century Fund, mainly due to his initiative, remains to testify to his munificent liberality.

"This meeting trusts that the better health which may follow relief from responsibility will ensure many further years of his kindly and helpful presence in the district, and assures him that, whether in or out of office, his advice and sympathy will ever be among the most cherished possessions of the Association. And this meeting requests Mr. Coe to continue to act as President during the ensuing year."

This resolution was carried by acclamation. The rest of the business included the election of the other officers and the committee and the advisory sub-committee and other annual appointments. Then a vote of welcome was moved to Mr. John Harrison, President of the B. & F.U.A., and in response Mr. Harrison gave an interesting account of his late visit to Germany and audience with the Kaiser, and also of his visit to Geneva in connection with the 400th anniversary of the birth of Calvin, whom he could honour as a reformer, if not as a theologian. A vote of welcome was also offered to ministers newly settled in the district, and responded to by the Rev. J. Ruddle and Rev. A. J. Marchant. Another vote of welcome brought up the Rev. Matthew Scott, who was to preach the sermon at the evening service, and who now spoke some cheery words of good counsel. Tea was served at 5 o'clock in the Lecture Hall, which was well filled, and at half-past six the service began in the beautiful church. This also was well filled and very hearty congregational singing characterised the devotional service, which was conducted by the Rev. J. Ruddle. Mr. M. Scott's sermon was on the text 2 Cor. iv. 8, the subject being the Soul and Social conditions, and was marked by the eloquence and fervour which have so often caused his word to be with power. He spoke with much sympathy of those whose lives were lived under unfavourable conditions, and then gave a most inspiring exhortation against allowing such conditions to dominate the soul. He drew a vivid picture of the contrast between those whose lives were lived under conditions favourable to ease and self-indulgence and those who in sterner climes refused to let their souls perish, but won a triumph over all opposition. And so the sermon concluded with words of encouragement and good cheer

to all who in the south felt the strength of the current against which they had to contend. This service concluded the proceedings of the day, and, as the congregation dispersed, many expressed their feelings in the words "We've had a good meeting."

LITTLE PORTLAND STREET CHAPEL. CLOSING SERVICES.

THE last services were held in Little Portland-street Chapel on Sunday, July 18, when a large congregation filled once more the dear old building which enshrines so many precious memories. The occasion was inevitably a sad one, and to those who, in days gone by, had the rare privilege of listening week by week within its quiet walls to the utterances of Dr. Martineau, the grave and tender allusions to that noble spirit which the Rev. P. H. Wicksteed made in his sermon in the morning must have come home with almost unbearable poignancy. It was, indeed, impossible, as the preacher took us back in thought to those stirring times in which men were only timorously venturing upon the paths of liberal thought which are now a beaten highway for the multitude, not to feel the pathos of this surrender of a home of worship in which so many have found comfort and hope in hours of torturing doubt. But, as we were reminded, the spiritual realities for which little Portland-street Chapel has always stood are not confined to any place, however sacred its recollections, and the battle, which is not ours but God's, must be fought where and how He wills.

The service was conducted in the morning by the Rev. H. Rawlings, and in the evening by the Rev. H. S. Perris. The sermon at the latter service was preached by the Rev. J. Page Hopps, who re-echoed the note of hope and high courage upon which Mr. Wicksteed had ended earlier in the day, and dwelt, in his characteristic manner, upon the inevitableness of change, and the necessity for noble self-sacrifice in all progressive movements. His ringing appeal to his hearers to have faith in the future and in their message was worthy of the traditions of the pulpit from which it was spoken, and it seems particularly fitting, in view of the fact that the congregation are to build themselves another home elsewhere, when a suitable place has been found, that the last sermon which will ever be preached in Little Portland-street Chapel, should end with the words "With radiant faces go forth to meet your Guide."

The services will be resumed at University Hall, Gordon-square, on September 12.

THE UNITARIAN VAN MISSION.

WE have had a good week for the first time this season. It is a positive encouragement to find that not more than a couple of meetings have suffered from the weather; gratifying, too, to note that immediately the weather improves the meetings rise at once to the high-water mark of last season. For the first time the aggregate for a week passes ten thousand, and the average exceeds the normal for last season. It is too late, probably, for the lee way to be entirely made up, but given a spell of fine nights, and the remainder of the season will rank with the corresponding weeks last year.

There have been large meetings in each district, and especially in Wales, while London had meetings at Harlesden which are fit to rank with the best of the season in any district. The fine record of Leicester also was maintained to the finish, and the hope expressed that the van might be able to revisit the town next season, however remote the likelihood of its fulfilment if the claims upon the mission from other parts are to receive attention, is a hope that we should wish to comply with if only for the sake of the whole-hearted sympathy which the work has met with at the hands of many friends in both the churches there.

When the Midland van left Leicester, it was taken to the little village of Anstey, where the Progressive League has some friends and where it was accordingly expected that the mission would at least meet with a

friendly audience. This proved to be true, and Anstey answered expectations, though there was also a well-organised attempt at opposition.

The reports from Wales are most encouraging, and the meetings both at Llanelly and Gorseinon have evoked much interest. At the former place the meeting on Tuesday night was interfered with by rain, and the Independent Labour Party accordingly set its meeting room at the disposal of the mission. Rev. G. L. Phelps conducted the meetings, which were excellent in spite of the weather, and on the last night there were many expressions of appreciation. The missioner states that the young men are keen, and that having been influenced by the New Theology, our mission cleared up many doubts for them. At Gorseinon, Rev. D. G. Rees took an extra week's mission, and opened well. The Sunday night meeting was conducted by Rev. Alva Richards. There was an attendance of 1,800. The information from Wales has been somewhat meagre, and it is satisfactory to find that in some instances, as for example at Neath, the work has been a good deal more successful than the published reports have suggested.

The Harlesden meetings, conducted by Rev. W. T. Bushrod, were characterised by great heartiness, and at the conclusion of the mission a vote of thanks was proposed for the missioner's work, and especially for his courtesy in dealing with questioners. At Willesden Green, where Rev. J. M. Mills missioned, the attendances were scarcely so large, but great interest was displayed, and inquirers were numerous. At both Harlesden and Willesden, Rev. C. Roper assisted in the chair, and friends from Kilburn accompanied him.

Communications to Rev. Thos. P. Spedding, Clovercroft, Buckingham-road, Heaton Chapel, near Stockport.

REV. E. T. RUSSELL reports:—I lectured at Grangemouth on Monday and Tuesday to very large audiences, but I have not done with the place. I shall have to pay a few more visits to the town, as I find that one of the local ministers is replying to me now that I have removed my van. Quite a number of people requested me to continue my visit, but all I could say was, I will renew it on the earliest opportunity. On Wednesday I was away in Fifeshire at Cowdenbeath without my van. Some friends there were particularly anxious that I should lecture in the town, and I had intended taking my van there this year, but as I have given up all hopes of doing that I went without the van. On Thursday night I paid another visit to Camelon. It rained hard, but I had a fine meeting. Men stood from eight o'clock till nearly ten patiently listening. On Friday I brought my van to Skinflats, a small village about two miles from Grangemouth.

SERMON.

A FAREWELL TO LITTLE PORTLAND STREET.*

BY JOHN PAGE HOPPS.

The Lord said unto Abram: Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.—Genesis xii. 1.

They looked unto him, and were radiant.

Psalm xxxiv. 5.

TAKEN from very different parts of the Bible, these two sayings come very close together in spirit. God calls His child to a hard task—to leave his country and kindred and his father's house and to follow Him, he knows not where; and he obeys, and looks up to the Caller, and, lo! his face is radiant. It is very beautiful; it is very familiar; it is very true. It has happened a million times; and it is happening to-day.

The truth is that God is within every progressive impulse, every larger outlook, every march on, not only in religion, but in science, in politics, in invention, in trade. God is not far away in Heaven. He is in England. He is in London. He is here; and He is always calling us to arise and follow Him; and that call often means going into the wilderness. Indeed, this call of God

* Preached at the last service in Little Portland Street Chapel on the evening of July 18.

can scarcely ever be anything but painful. It is not pleasant to leave country and kindred and father's house; and some old abiding places are apt to be very sacred, musical with many voices, and dear because of many associations; but the severances are always becoming necessary.

The wondering disciples of Jesus, half out of their wits with excitement at the sight of Moses and Elias on the mount, said, or Peter said for them, "Lord, it is good for us to be here. Let us make here three tabernacles: one for thee, one for Moses, and one for Elias," "not knowing what he said," Luke tells us. Of course they wanted to stay with Jesus and Moses and Elias, and be happy ever after. But the shining angels had to go, and the poor disciples had to return and face the dreary corn of the common streets.

The old land must have been dear to the Pilgrim Fathers, but they had to sail, and see what has come of it! The old cathedrals, minsters and vicarages were very dear to the early Puritans, but they had to go out, and see what came of that! British Nonconformity—the backbone and beating heart of rational and ardent religious thought—came of it.

That Fire of London was, at its happening, a sheer horror, an unmitigated calamity, and many thought it was a cruel and callous God that burnt out the citizens of London from their plague-breeding gutters and fusty lanes. But it gave us a sweeter and nobler London.

That same God called Wesley and Priestley, Channing and Theodore Parker, Taggart and Martineau out of or away from the Established Church, and exposed them to the ignorant fury of mobs or the neglect and dislike of the great conventional organisations of Christendom; but see to what that led on! No; it cannot be seen; for what these men did has yet to be measured, if ever it can be.

But, at this point, we enter into the valley of the shadow, for it is a fact that when God calls his own to leave country and kindred and father's house it is not always to seeming success and honour and peace. It is as often to seeming failure and discredit and strife. It was so with every one of those I have just named; and the greatest of them, the divine dissenter, the great lonely heretic, Christ, ended on a cross; but see what has come of that!

Yes, see what has come of it: and yet even that splendour has its vast shadow. Think of the corruptions of Christianity. Think of the "dark ages." Think of the Satanic Inquisition set up and worked in Christ's name. Think of the religious wars (such a phrase of contradiction!). Think of the fires of Smithfield and the dungeons of priests. Think of the foolish and wicked Athanasian Creed. Ah, yes! God calls to strange experiences and sinister scenes. But all things work together for good. The ape and the tiger have, as Tennyson said, to be worked out of man, and all man's errors and horrors and inhumanities help to work them out. The follies of the creeds and the barbarities of their makers and upholders have helped. The Inquisition constrained the world to hate it and the demon temper which invented it. The fires of Smithfield helped to put out the fires of Hell. All were God's great, awful, inevitable object-lessons, to bring the human animal out of its darkness into His marvellous light.

And yet, all along, the promise has been kept—"unto a land that I will show thee"; for every generation, amid all its errors and its sorrows, did inherit or win a better path through the jungle, or a better home beyond it; always less of the ape and the tiger; always more of the woman, man, and child; ay! always more promise of the coming angel, and of the Christ that is to be. And so it has always been true that the faces of those who looked up grew radiant—radiant with memories and confidences; radiant with the light of a great hope and a deep heart-joy.

They say that in Christ the old prophecy was fulfilled, "A man of sorrows and acquainted with griefs." It may be so, but that is only half the truth. In him also was fulfilled that other prophecy, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the

broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." And, if anything could make a face radiant, that would.

And now, to-day, every word of all this might be true for us. To us has come the mandate: "Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee." Some, indeed, may question whether it was a command from God at all; but circumstances are often commands. It is fairly evident that if we had resolved to stand our ground here, that ground would have failed us in a comparatively short time, and the precious work done here might have come to an utter end. As it is, we are at all events trying to find out whether God has for us a land that He will show us. The strong probability is that He has and that He will; and it is for us to follow Him with grateful and sacred memories for the past, but with radiant faces because of the prospect of continuing what here has been begun.

Thanks be to God for what has been done here—for the unbroken testimony of truth-loving, brave, and progressive prophets! and thanks be to God also for the belief that they who have vanished out of our sight will go with us! and for the good hope that the testimony will be borne for generations to come, by men and women who will even more clearly hear the message from the Eternal Spirit, and more boldly speak it out with radiant faces and resolute tones!

It becomes us therefore not to stand still, for the great march is not ended yet; and still must we listen for the voice; for the Divine Spirit is neither silent nor satisfied; and fresh unveilings, and other messages, and loftier heights, and clearer outlooks are ahead. Let us be cautious but self-reliant, wary but brave, and let no summons from God fall on inattentive ears. Nor let us be over anxious to count our company. Many or few, it must be all the same for us. It is the voice of the spirit we have to consider, not the casting of votes. It is the new disclosure that must attract us; not the old creed.

Let there be many windows to your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources.

Let the light
Pour through fair windows broad as Truth
itself
And high as God.

And now remember what I said to you a little while ago, when speaking of God as a stronghold in the time of trouble. We are losing this place, which is rightly very dear to most of us because of its blessed memories, but we are not losing the stronghold. We are not losing God, and we shall go on doing His work, and that is the vital matter. This place has always borne witness to something infinitely more enduring and more sacred than the place; and it is to that we go. Be of good cheer! With radiant faces go to meet your Guide!

NEWS OF THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne: Boy Scouts' Parade.—The First Ashtons, which include the Scouts of the Unitarian Sunday School, attended Richmond Hill Church last Sunday morning, and in their uniforms they presented a very smart appearance. A short address on the Scout's Pledge and the Scout Law, was given by the Rev. John Barron.

Bedfield (Suffolk Village Mission).—The Sunday-school anniversary last Sunday happening on a fine day, advantage was taken of it to make the most of the occasion. Mr. Chancellor, of London, was the special preacher, and conducted the afternoon service indoors, and the evening service on Hunger's-green. Nearly 400 people assembled in the evening, and with Mr. Chancellor were the Revs. W. Birks, F.R.A.S., of Diss, R. Newell (resident),

and C. J. Welsford (Baptist) of Horham, who gave addresses from a temporary platform erected on the green. It was a great event, characterised by much hearty singing, and the speaking being more in the interests of the Kingdom of Righteousness than of Theology, a good impression was no doubt carried away. The following day the children were taken by light railway to Laxfield for their annual treat, where they greatly enjoyed the day. Miss Taggart and Miss Hill, from the Central Postal Mission, were present both days.

Birmingham: Small Heath.—Last Sunday evening a united service was held by the congregation of Waverley-road Church and the members of the George Dawson Memorial Adult School for Men. There was a large gathering, and the congregation included several of the earliest fellow-workers of Mr. Dawson. The preacher was the Rev. W. C. Hall, who took his subject, "The Spirit of Great Teachers," from the text of 2 Corinthians iii. 6, 17.

Burslem: Open-air Mission.—On Thursday evening last the Rev. T. P. Spedding spoke to an attentive audience of about fifty persons on "The Old Theology and Unitarianism." The meeting was brought to an end at the conclusion of his address through the coming of rain. The Rev. G. Pegler, B.A., acted as chairman.

Cairncastle, County Antrim.—The annual school fête in connection with the old Meeting House, of which the Rev. Eustace Thompson is minister, was held on July 16. After a most enjoyable day of field sports, prizes were distributed by Mrs. Clarke, supported by her husband, the Rev. K. S. Clarke, of the Presbyterian (General Assembly) Meeting House, one of the acts of neighbourly kindness which add so much to the peace and goodwill of a country parish.

Cirencester.—The month of July is a time of pleasant meetings for our church and Sunday school. On July 4 sermons were preached by the Rev. Rudolf Davis, B.A., Gloucester. Special hymns were sung by the choir and children. On the following Thursday the annual picnic took place in the fields at Cleve Hill, when 80 young and old assembled, enjoying a bountiful tea and sports. On Sunday, the 18th, the Rev. J. Fisher Jones, of Cheltenham, preached, in exchange with our minister. The whole proceedings have been both interesting and helpful.

Dover.—On Tuesday, a happy party of forty-eight Sunday-school scholars and teachers went by brake to Fredville Park. The weather was perfect and our only regret was that the day seemed so short. On the previous Tuesday the choir, to the number of twenty-four, enjoyed an excursion to Eythorne.

Hastings.—On Wednesday, the 19th, the Free Christian Church had their annual outing, this year to Bodiam. The party was divided into two parts—one part going by train, the other in waggons. Tea was partaken of at the Castle Hotel, where the Hastings friends were joined by some from Northiam, including Mr. and Mrs. Alfred Comport. After tea the rains of Bodiam Castle were visited and games played. Mrs. Measures very kindly supplied the prizes for races, &c. The choir also joined the church this year in having their outing at the same time and place, and all spent a most enjoyable day.

Ilford.—The Sunday evening sermons which are being preached here during this month by the Rev. W. H. Drummond, B.A., the new minister of the London and South-Eastern Counties Provincial Assembly, are being thoroughly appreciated, and for four consecutive weeks the evening congregations have each considerably exceeded one hundred, which constitutes a record. The quarterly meeting of the congregation was held last week. After prayer by Mr. W. Russell, the chairman (Mr. E. R. Fyson) congratulated the members upon the continued progress of the church. They were getting twenty to thirty strangers to their services every week. The chairman also referred to the fact that Mr. Harold Foster and Mr. Reginald Norris had attended every service held in the church since its opening. The committee's report showed that during April, May and June the attendances at the services totalled 1880, giving average attendances in the morning of 53 and in the evenings of 91. Five new members had

joined, making a total membership of 105. The financial statement for the quarter showed a balance of £49, which was transferred to the building fund. This reduced the building debt due to the bank to £104. Mr. F. J. Franklin, Mr. W. Russell, and Mr. G. Richardson spoke of the excellent work of the officers of the church, and the reports were adopted. The first anniversary services of the foundation of the church have been fixed for Sunday, October 24. The sermon in the morning will be preached by the Rev. W. H. Drummond, B.A., and in the evening the preacher will be the Rev. Dr. James Drummond, of Oxford.

London: Wimbledon.—On Wednesday evening a social meeting took place at the Collegiate Hall. Mr. Dearden, who presided, expressed the sincere regret of the members at the impending departure of the Rev. W. E. Williams who, during his short ministry, had endeared himself to all. Circumstances beyond control had necessitated a reorganisation of the work there, and in saying good-bye, they desired to mark their appreciation of Mr. Williams' ministrations by asking his acceptance of a modest testimonial in the shape of a type-writer. He hoped it would be useful, and that Mr. Williams would have a successful future in a larger sphere of ministerial work than they had been able to provide. Mr. Williams, in accepting the present, said he had learned much during the year and eight months that he had known that little congregation. He had met with warm friendship, and would carry away most grateful remembrances. The Revs. W. G. Tarrant and A. Hurn, and Mrs. Hutcheon also spoke, and some excellent music was rendered by several ladies. After next Sunday, the services will be held in the evening only.

Mountpottinger, Belfast.—The annual floral services were held on the 18th inst. The Rev. D. J. Williams, Killinchy, officiated. The church was tastefully decorated by the young people of the congregation under the superintendence of Miss Davidson. Owing to the holiday season the congregations were not quite so large as is usually the case, but there was nevertheless a fair attendance at all the services. The collections were devoted towards defraying the expenses of the Sunday School Excursion, which took place on the 3rd inst. to Groomsport.

Newport, Mon.—At the Unitarian Church, on Wednesday last, Miss Edith Mary Llewellyn, eldest daughter of Mr. G. H. Llewellyn, vice-president of the congregation, was married to the Rev. Arthur Golland, M.A., who resigned the pastorate here two months ago. This was the first wedding celebrated at the church, which had been very beautifully decorated by the ladies of the congregation with lilies, marguerites, and sweet peas. The bride was given away by her father; Mr. Wilfrid Llewellyn, brother of the bride, was best man, and the ceremony was performed by the Rev. Frank K. Freeston, of Essex Church, Kensington. There was a large attendance of friends at the church to wish the happy pair God speed.

Nottingham: High Pavement.—The July number of the *Chronicle*, which is issued every other month as the organ of the High Pavement Chapel and Christ Church, is full of interesting information. We cull the following personal note by the Editor, the Rev. J. M. Lloyd Thomas:—"The Winding-up of WE.—I remember some years ago, when the education controversy was more fierce than it is to-day, that I received among many expressions of approval one strong letter of disapproval of my remarks in the *Chronicle*. The same thing has happened, I believe, only once since—but no doubt a great deal that might have been uttered has been generously suppressed. Ministers live in this mingled atmosphere of praise and criticism, and they learn to adapt themselves to their environment. It is part of the gaiety of their lot. It is good for them. It is often the making of them. The praise keeps their spirits up, and the criticism keeps their uprightness down. It is rather like what Browning said—

'God stoops o'er his head,
Satan looks up beneath his feet,—both tug—
He's left, himself, in the middle; the soul
wakes
And grows.'

I am very anxious to grow, but I don't want to do it at the expense of the congregation. I have therefore decided on my own initiative to do what I have long contemplated doing, namely, drop the editorial 'we.' In a little magazine like this the journalistic convention has always been transparent. By winding-up this imposing firm of 'we,' I shall be able to carry on the old business as usual, and say what I think ought to be said, but without giving anyone any ground for complaining that I am committing the congregation to my own heresies and indiscretions. I shall thus maintain the freedom and discharge the educational function of a minister, and henceforth make it quite clear that the articles and notes are in the nature of pastoral letters and intimations, and by no means the congregational pronouncements of the High Pavement Chapel."

Providence, U.S.A.—The Late Mr. John Fretwell.—The following obituary notice is copied from a Providence, U.S.A., evening paper of July 2, 1909:—"John Fretwell, lecturer, writer and student of sociology, and formerly a resident of this city, where he was well known, died yesterday at a Sanatorium at Attleboro'. The deceased gentleman was a native of Leeds, England, and a widower. His two surviving children, a son and daughter, are both married and settled in Germany. He had been a great traveller, and had devoted much of his time and talents to lecturing on sociological, economic, and scientific subjects. He also contributed to the magazines and newspapers. He came to this city from England many years ago, and made the acquaintance of a number of prominent residents whose friendship he retained." We may add that Mr. Fretwell was a zealous Unitarian, and took special interest in the Hungarian churches, which he had visited on more than one occasion. He will be greatly missed and regretted by a wide circle of friends and acquaintances both in Europe and America.

South Cheshire and District Association: Musical Festival at Chester.—The second annual musical festival of the Sunday schools in connection with the South Cheshire and District Association was held in the Matthew Henry Chapel at Chester on Wednesday, July 14. Five schools were represented, namely, Chester, Crewe, Nantwich, Newcastle, and Shrewsbury. The scholars, teachers, and friends took advantage of the occasion to see as much as possible of Chester and its surroundings. A special steamer had been chartered, which carried the entire party up the lovely river Dee to Eccleston Ferry, from where, after lunch, by far the larger number of the visitors walked over to Eaton Hall. At five o'clock the musical festival began in the chapel. The Rev. J. C. Street presided, and in the course of his address of welcome he expressed his regret for the illness of the president, Mr. H. G. Wilson, M.A., of Shrewsbury, who would otherwise have been with them that day. Rev. W. Stephens read the lessons and offered prayer, and addresses were given at intervals by Revs. H. Fisher Short, G. Pegler, B.A., and W. A. Weatherall. Mr. Heritage, of Shrewsbury, sang the solo, "Arm, Arm, Ye Brave," and concerted pieces were severally rendered by the scholars of Chester, Nantwich, and Shrewsbury. But the chief feature of the festival was the united singing of the hymns specially selected for the occasion by the Rev. D. J. Evans. Four members of the Shrewsbury school brought their violins and accompanied the organ in all the musical numbers arranged for the festival. Though our congregations are rather far apart, and the greatest work falls on few shoulders, the inspiring and uniting effect of the actual festival is worth striving for, and must inevitably have its influence for good on our scholars in the coming years.

NOTES AND JOTTINGS.

It is announced that the international meeting of Religious Liberals in Berlin, in July, 1910, will have the impressive title of "World Congress for Free Christianity and Religious Progress."

THE Milan correspondent of the *Daily Chronicle* telegraphs:—It is stated that the Pope, on learning particulars of Father Tyrrell's last moments from the lips of Cardinal Merry del Val, was deeply moved, and exclaimed, "How singular! Unlike most arch-heretics, he has died like a good Christian. We thrust him from out of the sanctuary; he retreated to the threshold, but would not be denied the right of pitching his refuge on the church steps. May God have mercy on his soul, and grant him light eternal."

At the City Temple, on Thursday of last week, a novel gathering took place. The Rev. R. J. Campbell had invited the men of his Thursday morning congregation to attend a reception at one o'clock, and a large number responded, sufficient to comfortably fill the lecture room below. The choir sang while light refreshments were served, after which Mr. Campbell spoke a few words of hearty welcome. The men had then their turn. It had been a matter of curiosity what would happen, but that was soon settled. The lead once being given, man after man rose to testify to the personal value of the services to him. One said they had saved him from suicide during a period of unemployment. In fact, as one said, the gathering had become a "Love Feast," or experience meeting, which had not exhausted itself when the time limit put an end to it. Many contributed to Mr. Campbell's holiday fund for his poor. No one can say after this testimony that the New Theology has no gospel. Its message has been proved to have a quickening power.

THE General Assembly of French Protestants so longed for by the liberal elements, will be held, October 26 and 27, at Nîmes, in the centre of the Protestant churches of France. It will consist of 80 delegates, of whom the Union nationale des Eglises réformées évangéliques (orthodox) will number 30; the Union nationale des Eglises réformées unies (liberal), 12; Union nationale des Eglises réformées (liberal-orthodox) 12; the Lutheran churches, 12; the Free Evangelical churches, 7; and the Methodists, 7. This assembly will decide on a new commission of Protestant action and issue a manifesto or declaration to the people of France. It will endeavour to promote the moral unity of French Protestants of all schools of opinion.

"THE Geneva separation of Church and State has proven most auspicious for the Protestant element in the Canton; 175,000 francs in free-will offerings were required to take the place of the former State support. Within the first month 130,000 francs of this amount were raised. Encouraged by this, readiness to assume the burdens of the voluntary system, a number of new pastorates were created, and the pay of the ministers in general was raised. The threatened secession of church members has amounted to but 150, mostly extreme orthodox believers, while 1,400 new members have been gained. The Sunday schools have increased by 400 pupils. The Protestants of Geneva look forward with confidence and cheer to the future of their church and cause."—Rev. Dr. Wendte in the *Christian Register*.

WE have received from Miss Annie Leigh Browne a leaflet for women, which on one side of the sheet supplies information as to registration of electors of local government bodies, and on the other side states the qualifications necessary for candidature; also copies of appeals issued to women in respect of the election next November of Town Councils and of London Borough Councils. These circulars can be had from the office of the Women's Local Government Society, 17, Tothill-street, Westminster. We should like to emphasize their importance and to express our hearty agreement with their object. This autumn will see the first general election for London Borough Councils since the passing of the Act of 1907 which enables the electors to return women as well as men to serve on these councils.

WE may add for the information of our readers that the Women's Local Government

Society has been established on a non-party basis, and extends its operations all over the United Kingdom. Its president is Lady Strachey, and among the vice-presidents are the Countess of Aberdeen, Miss Louisa Twining, the Earl of Meath, and Lord Courtney.

The *Pacific Unitarian* for July is an Edward Everett Hale number. In addition to several memorial articles and appreciations, it contains the following characteristic words printed as a motto on the cover:—

BRINGING IN THE KINGDOM.

The question for the Church, and the question of every son of God and daughter of God is this, Do you propose to go about doing good? Do you propose everywhere and always to establish God's reign—the reign of God in the affairs of men? Do you mean that what you say and what you do shall be glad tidings to each and all who are around you? Do you mean so to enter into your Father's work and go about your Father's business that all men shall know what his work is and his business? Jesus Christ suggested on a very critical occasion that you could bring in the kingdom of God by feeding the hungry, by clothing the naked, by visiting the prisoner, by your welcome to the stranger. Yes. And to which of these particular details are you going to devote a part of Monday, or Tuesday, or Wednesday? According as you or I answer these questions do we follow in the footsteps of the well-beloved Son of God. We show that he is our leader. Yes. And we proclaim and assert our place in our Father's family.

"To-day,

To listen for our Father's voice to day,
To find His will, and, as I find, obey,
To go and come, still walking in His way
To day."

EDWARD EVERETT HALE.

At the unveiling of the memorial statue of Sir Wilfred Lawson on Tuesday, by the Prime Minister, a large number of Temperance organisations were represented, the Rev. Frederic Allen (chairman) and Mr. Fredk. A. Edwards, F.R.G.S. (treasurer) being present on behalf of the National Unitarian Temperance Association. A vote of thanks to the Prime Minister was moved by the Rt. Hon. Thomas Burt, M.P., and seconded by the Earl of Carlisle.

Two interesting and important articles in *Progress*, for July should not be overlooked. "The Modern Movement in Secondary Education," by Mrs. Usher, and "The Housing of the Woman Worker," by Mrs. Mary Higgs. The problem dealt with by Mrs. Higgs has become acute. A "National Association for Women's Lodging Homes" has been formed recently, with Mr. Matheson, secretary of the British Institute of Social Service, 11, Southampton Row, W.C., as honorary secretary, and a number of local organising secretaries.

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